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THE GANDHIAN WAY OF LIFE.

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By

J. C. Kumarappa

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MAGANVADI,
WARDHA, M. P.
1952.

ALL-INDIA VILLAGE IN ASSOCIATION

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T. KALLUPATTY
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PREFACE

Contents of this book formed the basis of the Gandhi Memorial Lectures delivered by me under the auspicies of the Agra University at Meerut College, Meerut, U. P.

Since the attainment of Independence there has been a considerable demand amongst university students for courses which will give them an insight into Gandhian Philosophy. Some of the progressive Universities have been trying to meet this demand by arranging a few extension lectures on the subject. It is to be hoped that such an important approach to life and living as that presented by Gandhiji should be given a greater prominence than a mere series of Lectures, and therefore we trust, that the students will be given fuller opportunities to study this as a subject.

However, for the present, to enable those interested to follow up this subject in this collected essay, indications are given at the end of each chapter to guide the reader in his further readings.

Apart from the references given, the whole series of Gandhian Literature that are now available will afford a complete picture of the type of life Gandhiji would have had us lead to promote a non-violent society excluding exploitation of our fellow-men.

If this pamphlet is of some use to the searcher after the means of establishing a classless society through propagation of non-violence, it would have served its purpose well.

10th December, 1950.
Maganvadi,
Wardha, M. P.

J. C. KUMARAPPA.

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CHAPTER I

INTRODUCTION

Every individual follows a philosophy of life consciously or unconsciously. The way he lives expresses his philosophy. The philosophy may be high or low. The individual may be a seeker after the meaning of the highest metaphysical principles or he may be a hedonistic and purely selfish individual seeking his own material gains, but the way of life that we are studying here is one which Gandhiji has indicated. Naturally, therefore, we shall expect in it the road to attaining in practice non-violence and truth.

The aim :

With Gandhiji non-violence and truth were not mere ideals that could not be attained in our every day life. He strove night and day to put these ideals into practice. Hence he looked for deviations from these principles in every single act and attempted to rectify our daily conduct in accordance with these principles. The mode of life, therefore, that Gandhiji set before us, covers the whole field of economics, politics and social relations. In all these spheres there is only one standard of value which is in the spiritual realm and is related to our relations with the other members of the human family. If we follow the lines of conduct indicated by Gandhiji in the items composing his constructive programme, we shall be working for a casteless and classless society in which there will be no exploitation of man by man.

Our life consists mainly in transactions that we enter into with our fellow-men to satisfy our economic needs.

This may be conducted in several ways, but we shall be looking at it from the point of view of not merely material gains but also of the effects such transactions will have on ourselves and on our fellow-beings. When we take any particular transaction and examine it purely from the material gain, we may consider it not profitable, but this should not be the deciding factor. We should also see in what way such a transaction affects our moral growth and at the same time contributes to the well-being or otherwise of the parties involved.

For instance, a mother may be making some eatables for her children. Her main object will be the nutrition of her children. With this end in view she puts in the best of the materials and does not spare any pains to see that the product is good. To this end she may consult books on dietetics which will improve her knowledge and widen her field of service to the children.

While on the other hand, a restaurant keeper may also cook food, but his one object is not the nutrition of his customers but the making of money. If he can manage to satisfy his customers by putting in cheap materials, he will do so. His main object will be to give as little as possible and to take as much as he can. If this method is carried to the logical conclusion it will lead to giving nothing and taking everything and that is what a high-way robber does.

The mother's method of work improves her children and herself too, while the hotel-keeper's method is directed towards filling his coffers even at the cost of developing dishonesty and greed in himself and perhaps bringing malnourishment to his customers.

These illustrations show how the mother's method s calculated to improve society, while the hotel-keeper's

method brings in violence and dishonesty. If the society, in which we live, is to be benefited by our membership, our economic activity should be so directed as to improve the conditions of the other members of society. It may, of course, mean that the amount of material gain that we get may be less but when we calculate the physical and social advantage there is no doubt that the mother's method of action is one that will lead to the advancement of society and the development of the individuals.

In all our economic activities there are different factors to be examined. Naturally the first item that should demand our attention would be man and his nature. Then comes land and natural resources. We have also to examine the methods of production, consumption and distribution and study the various permutations and combinations and study the outcome of these if we are to know the result of such combinations and find out the effect it will have on the human family. Certain combinations will lead us to conflict while others may be comparatively peaceful. Having ascertained the nature of these constituent elements of our economic sector, we should proceed to lay out a plan that will work towards the attainment of our goal, which, in the Gandhian economy, will be the organization of a non-exploitative, casteless and classless society leading to world peace.

References for further reading:

Economy of Permanence - Part I - Page 1 to 5

Gandhian Economy - Page 1 to 32.

Philosophy of Work - Page 27 to 40.

CHAPTER II

MAN

According to the Bible, God made man in his own image in the beginning. Since then man has been disfiguring himself and deteriorating progressively to such an extent that the divine in man can be hardly recognised today. Still when we examine the types of men we find traces of the divine in a few and slowly, stage by stage, we find man descending to the jungle level.

Service Economy :

The highest type is non-self-seeking with a positive effort to serve others. This aspect of man is best seen in the mother who looks after her child without a thought of return for her services. Her sole motive force is her love which does not regard her own welfare and which makes her spend herself in the devoted service of the child in its need. In this attitude of service we get a glimpse of divine love.

Gregarious Economy :

The next lower stage has a certain amount of selfishness in it yet. That is an enlarged self which covers a group of kindred persons in whose service the individual realises himself. This is a gregarious love largely limited to its own kith and kin. In nature we find an example of this in the life and labour of ants, and bees. These creatures work, not for themselves as individuals but for the benefit of the whole colony. There is a limitation to their loyalties. They will not allow into their colony

creatures belonging to other colonies; but within their own colonies there is no distinction between individual and individual. Each member of the colony produces more than what it actually requires for itself, the excess after satisfying its needs goes into a common pool available to every member of that particular colony. The feeling of unity does not transcend the colony and on the other hand it is strictly limited to the members of that particular group. Hence in quality it is inferior to that of the universal love that we had just taken notice of, and which knows no boundaries. In the mother love there is no trace of violence but in the gregarious love there can be violence exhibited towards those which are not of that particular group

Economy of Enterprise :

The next lower stage, where the individual man is concerned with himself, his efforts are confined to satisfying his own personal needs. He produces what he can but others who are not of his own family do not enter into his equation. He produces what he consumes but leaves nothing for others. This is a highly self-centred stage. Hence there is likely to be a high degree of violence to secure to oneself the full benefit of one's production. In this third stage, while man does not project himself outside universally or even to a wider group, he still does not attempt to trespass on others' production. He strictly confines himself to the products of his own activity.

All these three stages we have seen are dependent on their own production to satisfy their needs, but the stages below these are predatory and parasitic.

Predatory and Parasitic Stages.

In the predatory stage man takes the benefit of others' production, as in the case of a pick--pocket, but does

not seriously harm his fellow-men, while in the parasitic stage definite harm results, to the others. For instance when a dacoit murders a child for its jewels, he is parasitic on society. These two stages are, therefore, highly exploitative, selfish and violent.

If we wish to spread the principles of Gandhiji, it will be necessary for us to work towards developing service mentality. The nearer we get to this stage the nearer shall we be to attaining the positions meant by God for us. If our way of life is effective and functions satisfactorily, the result would be a movement in this direction. Therefore the economic, social and political organization that we bring into being should emphasise this factor of service. Only then the selfish man of to-day can be transformed into such a being as will be a potent factor in the development of character and personality of the nation.

While the last two groups were said to be predatory and parasitic and, therefore, will lead to exploitation resulting in the suffering of a large number, the development of the first three types will lead towards the formation of a self-sufficient economy which will minimise violence and dishonesty in society.

Education :

To start with we must educate the children. The system of education planned for their development should be so set up as to increase in the children the service attitude. They should be moulded, not to become exploiters or self-seekers, but to be conscious of the needs of their fellow-men whom they should serve. Not only would they be receiving information during their education but, what is more, their character also will be built up along with their

personality. Their sense of responsibility, moral values and spiritual insight will be increased. The effect of this will be felt definitely in the future make up of our country.

Approaches :

In all our activities there are two approaches, the long range and the short range. The qualities of people, with an emphasis on long range, are conducive to the growth of culture and material prosperity of the nation, while, the short range activities may lead to self-indulgence and fuller fulfilment of individual's needs. Sometimes the latter may be-even injurious to the welfare of the community. The qualities of persons with a long range view point differ widely from those of the ones with the short range approach. The former are usually self-controlled, highly disciplined, and unselfish, while the latter type consists of selfish, indulgent and even sometimes anti-social ones.

Hence in a democracy, the governmental functions must be entrusted to persons of proved long range outlook. Handing over governmental responsibilities to those who are comparatively near-sighted, will lead to all forms of anti-social activities. It is important, therefore, that citizens of a democracy should take great pains in selecting their leaders and not be content with a mere formal election.

The western democracies have, in their economic life, emphasised mutiplicity of wants and self-indulgence. This will finally lead to violence, because the daily struggle for existence will be directed towards securing the best for oneself. This approach intensifies man's selfishness and greed.

If we aim at non-violence, we should develop self-control and personal discipline instead of indulgence. This will call

for a different type of economic organization based on self-restraint and self-sufficiency resulting in a simplification of wants.

In a self-sufficient economy most of the consumer goods will be manufactured by the people themselves on a decentralized basis, but this does not mean that all economic activities will be confined to cottage industries. There are certain products which can be best prepared using centralized methods. Such activities will have to be entrusted to people with a long-range approach. Generally speaking public utilities, natural monopolies and key-industris will have to be managed by the State run by the people of the service economy. By so doing we shall be abolishing profit motive which is the bane of the present economic set up. Such centralized activities will serve the people even at a loss when the services rendered are for the benefit of the people. Water supply, sanitation, hygiene and sewage arrangements, roads, telegraphs and telephones, railways, making of sulphuric acid, supply of electric power, working of mines and quarries should all be undertaken on this basis Self-sufficiency does not necessarily mean that each individual is to produce all he requires. The unit that is to be self-sufficient is not the individual but a group or community which should be wide enough to provide scope for the division of labour. We shall consider this in greater detail when we examine our plan of action later.

The five types of human beings that we have seen, can be classified now under the following groups:-- 1. Those, who belong to the service economy, 2. Those of the gregarious economy, 3. The enterprising group. 4. The predatory-minded ones, and 5. The parasitic gang. These types are reflected also in our social, economic and political organizations,

In the social sphere we find a fairly good representation of the service-minded people amongst the reformers and welfare workers. The class and caste sections are largely gregarious while the mercantile community, especially of the commercial and manufacturing classes will fall into the enterprising group. The speculators, gamblers and profit seekers will be largely found in the last two groups. They are also mainly rentier class and the so-called leizured gentry and the upper ten.

Political life

In the political organization nations have attempted to express themselves in various ways. On the basis of non-violence and truth, Gandhiji tried to develop a trustee consciousness which should have been the basis of the spirit of service amongst nations. This is yet a long way in coming into actul practice,

The idea of a gregarious national unit was tried by Nazism, Facism and to a large extent by the Soviets. We have seen that these attempts, though well meant, have not abolished violence outside their own groups and even to some extent, within themselves. Neither have they brought freedom, equality and justice. However, the attempt was there, but it failed because of the human weekness getting the better of it.

History is replete with instances of nations developing their own culture, depending on their own production largely for their needs and living peacefully on the whole. These exemplify the agricultural civilization based on equating consumption with production.

Of late we have developed political and financial imperialisms as seen in the British and American national

organizations. These attempts have been based on the predatory and parasitic tendencies of man and represent a degradation from the enterprising stage sinking into the jungle law. If humanity wishes to progress it will have to pull itself together and march onwards from these imperialisms and develop a sense of service towards their fellowmen. As the signs of the times indicate, there is at present nothing to show an onward march To-day science is being exploited for purposes of destruction and man's creative powers are being prostituted for devising atom bombs and other demoniacal weapons. Man is steadily descending to the level of wild beasts of the type of lions and tigers and is developing far more effective fangs and claws than these lower animals are endowed with. It is high time, therefore, for us to call a halt here and take stock of what is happening in the world. We have all to throw in our lot to evolve a system by which we shall help in the development of man which will bring him back the divine heritage, which he claims to possess over against the other order of things. The works of man will declare whether he is moving towards heaven or hell. The present day signs are that he is moving towards the seventh hell. Let us, therefore, beware of the destruction that will befall us.

References for further reading.

Economy of Permanence -- Part I -- P. P. 7 to 27
Why the Village Movement ? -- P. P. 1 to 30
Gandhian Economic Thought -- P. P. 9 to 24

CHAPTER III

WORK

We have already seen that the nature of man shows itself through his work. It is important for us, therefore, to study the contribution of work towards the development of man and formation of culture. Work is the activity that brings man into touch with his fellow-beings and nature. Through his work alone man leaves his imprint on his fellow-men as well as on the surroundings about him.

Function of Work

Perhaps more important than work done by a man is the reaction that work has on himself. Every time we perform an operation we either improve or deteriorate ourselves. A man acquires skill when he operates intelligently and consciously, but when a slovenly action is undertaken he deteriorates. Hence the way we work forms a very important factor in our evolution. Directing work in proper lines is a very important function of persons who are concerned with the growth of the nation on proper lines.

Component Parts

Work has in it the creative part as well as repeat action. The creative part gives pleasure while, if the repeat action is not properly understood, it may become drudgery. In the growth of man both these play important parts. Man must grow by his work and at the same time derive joy from his creation. No musician can be a creative artist without having done his scales and exercises times out of

number. No scientist can acquire his knowledge without constant experimentation. Similarly in no walk of life can we separate creative element from repeat action without a definite deterioration in the reaction on man. Just as we have roughage in our food to enable us to digest and assimilate the nutritive elements in food, similarly we have to have repetition in work as an essential ingredient of our daily activity, to enable us to derive the best out of our work. Any one who avoids this part of work and wishes to have only the pleasurable part is like a gormandiser who would ultimately suffer from indigestion and overeating. If work is to form the basis of our growth these two elements must be maintained as integral parts of our daily life. Any attempt to separate them will be suicidal.

In the past, various attempts have been made to remove repetition from work. The ancient empires of Babylon, Carthage, Egypt, Greece and Rome had all built up their social and economic structures on the basis of slavery and the result has been that these civilizations have perished from ever-enjoyment and luxury of the aristocrats. Various other types of attempts have been made since, to secure for the more alert and bold people pleasures of life at the cost of the less vigilant. These have taken the form of the so-called division of labour, which has secured for the financial sectors of business and trade greater returns than what was given to the physical sector. Feudalism, capitalism and imperialism are results of such divisions. All these will find their graves in maldistribution of wealth and wrong opportunities for development of the under-previleged.

A rider from this argument is that our work must be a composite one including the creative feature as well as

the repeat action. Unless everybody puts in a certain amount of body labour and takes in the drudgery part of work, there will be no scope for improvement and development of personality.

This function of work is largely lost sight of in the ordinary economic life. Work is looked upon as an evil and everyone tries to shirk it and find ways and meane of "saving labour." If we do not look upon work as contributing to our educational aspect of life, we might as well carry on a programme with the slogan of "save children from education."

Role of Handicrafts.

It is from this point of view that the Gandhian method of economic activites lays such a great stress on handicrafts and village industries. It would be necessary for us to use handicrafts as the basis of culture and unless we produce all our consumer goods by decentralized methods of production we shall not have sufficient means of educating the people through a properly directed work.

Basic Education

At this point it may be in keeping to note that the basic scheme of education formulated by Gandhiji has its root in this conception and function of work. If work itself has a creative value and helps adults to realize their full personality, it would be much more so in the case of children. Merely educating them through literary pursuits may pile up information and general knowledge but it will not develop the child's personality nor will it afford experience of life. It is, therefore, absolutely essential that the child should learn through activity. Such activity should be directed in the channels which will be productive and

should be made to produce especially things which the child itself is likely to utilize for its everyday needs. Till now education has been largely a spending department deriving nothing materially from its activity. If we make our national education produce some consumer goods while educating the future citizens of the country, it would follow that we shall be producing part of our requirements and thus lessening the financial burden of education.

Incidentally it may be pointed out that while children begin to learn through physical activity their education is purposive and at the same time it enables the pupil to find out in which direction lies his personal talent. When he grows up and works on those lines in which his genius lies, his contributions to the national life will be much greater and the satisfaction he derives will also be proportionately high.

Contribution

Thus, we see, that work, far from being an evil, can well be the foundation of society, and all attempts to shirk work will lead us ultimately into violence, because the people who want to shirk work have to maintain their lives from other people's production. These other people will not part with their production excepting under duress. Hence, all methods of production aimed at avoiding work, so called drudgery will alwaye spell violence.

As we have already indicated, there may be certain largescale machine industries tolerated as a necessary evil, but the general pattern of production will have to be on decentralized method.

Only an organization, which takes into consideration this aspect of cultural part of work, will lead us ultimately

to secure peace and good relations amongst nations as there will not be any attempt to force the weaker ones to produce for the stronger. Each unit of society will have to take its own share and produce largely what it requires. Therefore it will be necessary for us to work towards self-sufficiency as indicated previously, if we are to bring about a society based on non--violence and truth.

References for further Reading.

Why the Village Movement ? - P. P. 54 to 65
Philosophy of Work -- P. P. 1 to 19
Economy of Permanence -- Part I -- P. P. 87 to 93

CHAPTER IV

LAND

We have seen the different types of human beings who make up society. We have also noted the way in which man tries to satisfy his needs by working. We saw that work develops man. Therefore, the type of work we provide has a bearing on nation building.

Man and Nature

A good deal of the work man does consists of the effort he makes to align himself with nature. The greater the accuracy of this alignment, the more productive he will be. It becomes important, therefore, to study nature itself. One of the first natural instrument of production that man has taken up is land. On attaining a mode of life, which would keep him in one place, man tried to produce from land all he needed. Prior to this he wandered on the surface trapping birds, fishing in waters and hunting animals. He clothed himself both ornamentally and as a protection against weather with feathers and skins. He ate the flesh, fruits and herbs he could get. After leaving this stage, he developed exploitation of land along with rearing of animals for milk and flesh.

Land

Land is a gift of nature which should be available as free as sun, light, air, and water. But, in the natural state land is generally overgrown with wild vegetation, which may not be of use to man excepting as firewood and timber, Hence, when man begins to use nature as an instrument of production, he has to shape it by clearing the forests,

stopping erosion and levelling up the soil. All these meant considerable amount of personal effort. Naturally, therefore, the idea of personal possession in the toil that has preceded the utilization of land brought in its wake the conception of private property. Hence land has become more than an instrument of production and at present it has assumed the role of an object of investment. Capitalists buy land and live on the income it produces by letting land out on lease. The tenant often sweats and labours until the harvest, after which we find little left in his hands after meeting the demands of the landlord.

Thus the development of this free gift of nature has brought along with it manifold problems connected with private property. It may be said that at the moment in our country, there is no sphere of economic activity with greater exploitation of the producer than land, as all other sectors save themselves by passing on the evil to the weakest who is the landless labourer. A democracy should guarantee equality and justice to the weakest.

Equality and justice must reign not merely in the social sector but, in fact, should prevail in the economic field, as that is of the most universal interest. We must have food, clothing and shelter. In these primary needs, as in the claims to pure air and water, all humanity must be on a level. Hence democracy cannot exist where there is starvation, nakedness and poverty alongside of glut and glamourous living, which condition indicates exploitation of the weak by the strong. If our country aims at being a true democracy it should be made up of self-sufficient units which are capable of looking after their own primary needs.

We may start with villages. These should realize, their salvation lies in their standing together as a unit. Each

village should strive to produce all the commodities needed for civilized existence–a balanced diet, adequate clothing and satisfactory shelter. Nothing should be allowed to leave the village even if one individual is in want of these. Any trade should only be in surpluses, Unless we get to this fundamental basis of democracy, we cannot be said to have any democratic government at the top.

Each should have the opportunity to contribute to production to the best of his ability and each should receive enough to satisfy his need and that of his family. The villagers should treat everyone in the locality as members of the family and see that they all get sufficient nutrition in their food. The components of the diet may vary to some extent according to differing tastes, but in the ultimate result there should be no difference between one individual and another. This will have the result of producing a stalwart rural population on which alone a real democracy can rest. We hope all who are devoted to the cause of promoting a non-violent democracy will take to village work of that type and contribute, not only towards the welfare of our country, but to the peace of the world at large.

Truly speaking man, in co-operation with land, is nearest a creator. Most other sectors merely transform one commodity into another, more easily consumable. But it is on land that man makes one grain yield a hundred fold. And yet workers on land are amongst the poorest, both economically and socially. Great many of these are almost outside the pale of society being dubbed under the law "Scheduled Castes" and being known euphemistically as "Harijans". If our country is to develop as a free and independent nation, it must strengthen its base. That can

only be done by a system which will develop this mass of people into a stalwart, self-respecting, peaceful group.

Everywhere in our country we are coming across in juxta position to production and poverty. One would imagine that the true producers of wealth will be free from poverty. But in our country and, for the matter of that, in most raw material producing countries, the agriculturists are at the bottom of the ladder. When compared with other sectors of economic activity the agriculturist is always to be found ill-fed and ill-clad, with hardly any dwelling to house him, while the other sectors, which are mainly transformers of commodities, like cotton into textiles, or iron-ore into steel, are comparatively better paid and better looked after.

Again, we find that consumption and enjoyment are confined to the higher stratas of society while the real producers suffer privation. We also find that prices paid for needs are comparatively lower than those paid for luxury goods. These contrasts appear phenomenal in a world which aims at democracy and justice.

We have, therefore, to investigate and ascertain wherein lies the difficulty. A superficial examination immediately warns us that there must be some leakage within the system itself to produce such a state of affairs. The agriculturists produce the most needed goods in co-ordination with nature. That being so, the function they perform should naturally entitle them to a position of advantage amongst wealth producers, and render them self-sufficient. This, as we have pointed out, is far from the state of affairs that we observe around us.

The Hypothesis

To study the situation we have to examine a number of conditions that prevail and circumstances that obtain to see what could be the cause for this tangle.

It may be that inefficiency of various kinds may account for it. But a close examination shows that farmers are themselves hard working and take a great deal of trouble over the work they turn out. They are themselves intelligent men, soaked in the lore of traditional knowledge in regard to agriculture. There is little or nothing that modern sophistication can teach them.

Their equipment, though simple and comparatively primitive, is yet adequate for their needs under the environment prevailing in the land. There is, of course, a considerable scope for improvement, but that can only be carried out if other factors are also stepped up at the same time. For instance, one cannot add manure without an adequate supply of water being provided or plough deeper without a guarantee of sufficient manure or water. In our land many of these factors are beyond the control of human agency. Therefore, we are constantly up against conditions of nature.

The processes themselves have been developed through ages of experience, may be, under the 'hit and miss' method. In any case, they appear, even to-day, fairly well suited for conditions that are obtaining in most parts of the country.

Labour power is plentiful and adequately conversant with the work it is called upon to do. In many parts of the country it is mobile and seasonal enough not to be a constant burden on any one locality.

But the form that the pattern of agriculture takes presents certain incongruities. While people are starving, land is being utilized for growing high grade tobacco or other crops for commercial purposes. This may indicate wrong standards being applied at certain levels to influence

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the decision of the farmer to occupy himself with less socially valuable production. This diversion may also be the result of wrong emphasis laid by those who are in charge of the financial controls through over-emphasis on money incentives. We have to investigate if villagers have on their hands idle hours which can be gainfully occupied, and if so, how far is their poverty the result of unemployment, forced or self-imposed ?

The Diagnosis

The little rapid survey that we have made in the foregoing lines probably indicates the malady that, while people are in need for certain things, emphasis is being placed on other commodities, which will not satisfy those primary needs, but will offer an inducement, from a self-centred consideration, for individual aggrandizement even at the cost of social considerations and the general welfare of the people. That is, it would seem as if the evil we sense is largely an outcome of man-made maladjustments which can, therefore, be set right also by social reorganization and education. If we are to act on this diagnosis it will be necessary for us to confirm our conclusions by a series of experiments which will substantiate our hypothesis and indicate the line of action to be taken to remedy the evil.

The experiments that we finally launch on should be undertaken, not purely under controlled conditions on a laboratory basis, but should also be in a setting in which the village community will be playing an important role. Any experiment which ignores this fact will miss the whole point at issue. It is necessary, therefore, that we should base our experiment, not in a laboratory, but, within certain limits, in the arena of every day village life. Ours is not

merely a technological experiment but is also basically a social reconstruction. Hence it is it falls beyond the scope of the agricultural department.

The Experiment towards Self-sufficiency

To set our pattern true to life, and not to be carried away by extraneous reasons, it would be necessary for us to design the agricultural programme in the proper alignment with every day life. Our emphasis must indicate and bring out in proper relief the true needs which village life feels it necessary to satisfy. To do this, the programme of cultivation, as well as the crop plan, will have to closely follow the prime needs of life which are food, clothing, shelter, lighting and modern requirements of schooling, sanitation and hygiene. This will indicate that a great portion of the crop plan should follow the first two items and provide for the production of their raw materials.

Food itself is a variegated necessity. We need proteins, fats, calcium and other minerals along with certain vitamins and these are all produced, not as in a chemical factory, but organically largely through our controlled vegetation, supplemented by articles from the animal kingdom.

And each of the commodities will have different proportions of the constituents called for. This will mean that we shall have to vary the lands under cultivation proportionately. For instance a man may need daily 16 ozs. of cereals or 4 ozs. of fat or 6 ozs. of milk but only traces of certain minerals and vitamins. Therefore our production should reflect these needs in these natural proportions. Only then can our villages be self-sufficient,

If we produce in good lands articles that could be well grown on inferior lands, our land utilization policy will

cause a considerable loss. We should not grow on lands, which will yield us wheat, a comparatively inferior crop like bajra, or jute in rich rice yielding lands. Our crop plan should indicate an intelligent utilization of our resources according to the human values that they are to satisfy. In this manner, if land is properly utilized to fulfill the needs of the village, we may be sure that the villagers' physical and social needs would be first satisfied before we pass on to the satisfaction of ostentatious modes of expenditure or to the production of luxury articles.

A programme of this nature, carried out under rural conditions, deliberately and on scientific lines, will provide us with the necessary foundation to make a national crop plan, which will ensure self-sufficiency of our regions, not only in the food sector, but also, in various other departments of life. At the moment, our country is groping without a definite plan in the basic occupation of the people. There is confusion and mismanagement at every point for lack of properly studied schemes of production.

It may not be possible for the Government, constituted as it is, to carry out now this research although this is a function that should legitimately be undertaken through governmental agency. Taking things as they are, we know if the Government started researches of this kind it will miscarry, because the personnel is overpaid which indicates that their sense of value will not coincide with those of the village people. Hence the alignment of needs cannot be guaranteed. Besides, the relationship that prevails between the Government and the people is not one of mutual trust and confidence. Hence, it is not possible for a basic research, such as the one indicated, to be carried out by the Government. This necessitates that someone in close touch with the

people, should do this work and place the findings before the public.

Apart from production itself, there is a need for investigation in the channels, through which exchange takes place, to see if there is any considerable loss, in transit, through unconscionable levies made by middlemen. A glance at the economic structure, bolstered up through the price mechanism, indicates that the real result of exploitation dribbles down to the level of landless labour even from highly mechanized and industrialized sectors. Through the power of money, the workers in those sectors have a larger claim, on articles which are products of agriculture than the agricultural producers themselves on the results of their own labour. This will indicate that we must experiment with different forms of media of exchange. We may use token commodities, standard goods, or barter, or a mixed economy with money functioning purely as a medium of exchange to a limited extent. Here also the active and conscious co-operation of the village people will be a condition precedent to the success of the experiment. Under this experiment it will be necessary for the people to enter into the spirit and exercise a certain amount of self-restraint on themselves and fall into line with the suggested problem on the mode of exchange. When the people whole-heartedly enter into an experiment of this kind, not only will the costs of the experiment become negligible, but it will also be a valuable social exercise and co-operative effort.

Modus Operandi

To carry out this experiment it will be necessary for us to get a fairly compact area, free from modern complications of high finance, the intrigues of big commerce and the wrong leads of interested parties. For this purpose it

will be necessary to choose a village or a group of villages in close proximity to one another, which will be far enough away from the rest of the world to be secluded from the turmoils caused by industry and commerce. The co-operation of the people is of course a condition precedent. To obtain this it will be necessary to include in our experiment such items of social welfare and constructive work, as running of schools, medical dispensary and a programme of hygiene and sanitation connected with the general cleanliness of the village. If these can be guaranteed, it ought not to be difficult to carry on our experiments in an atmosphere of friendliness, understanding and co-operation. May be a year or so will have to lapse before results can be obtained and the preliminary period can well be spent in establishing oneself in the village and acquainting oneself with the facts of the situation. Therefore even such time will be of sterling value to the experiment on hand.

The cost of this experiment need not be excessive. The out-going should be only such as is not available locally. The support of the people engaged in it should come from their work. For instance our experiment itself is one concerned with the satisfaction of primary needs. A group of us, say five or six families, should settle down in a selected area, produce most of our needs and use such others as we can get in exchange for our production and meet the requirements of the colony with as little money nexus as possible. Hence our production ought to take care of the primary needs of the experimenters and workers and whatever surplus is obtained can be exchanged for other needs not produced within this experiment.

Our first instrument will be land. Whatever money has to be spent on lands for our experiment will be in the

nature of an investment. Similarly, the amounts paid to secure bullocks and cows will also be a good investment which will always have a market value whenever we wish to resume the capital thus sunk. There may be small amounts which may go towards improvement of the land by sinking wells, building bunds and setting right eroded parts. There will, of course, be some cattle sheds and dwelling huts needed. But these will form comparatively a small proportion of the amount we spend.

It is hoped that nothing will be irrecoverable as a loss. But each of these items should, within a short period, be even repayable as the experiment advances into a matter of certainty.

Conclusion

As we have stated at the very beginning, the purpose of this experiment is to provide the basis for a countrywide self-sufficient programme of rural reconstruction, especially in the agricultural sector. This has not been done yet nor is it capable of being done through present governmental agencies. Hence, it is imperative that we should take up this scheme and give a lead to the country in this particular department of life which has been till now sorely neglected.

References for further reading

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CHAPTER V

OTHER RESOURCES

Apart from land man has brought into use other products of nature also. Some of these products, like wood, can be quantitatively increased at will with his effort. But there are others like coal, iron and petrol which remain a fixed supply in nature. The former group we may term "current economy" as the products are capable of increase, while the latter may be termed "reservoir economy" as the products are limited in quantity and decrease with consumption.

Current Resources

From the Gandhian outlook articles of current economy do not create much violence, while the use of reservoir economy more widely will lead to a greater degree of violence by giving rise to competition for possession. Therefore, our daily requirements should be drawn from the current economy, if we aim to reduce the amount of violence in our lives. Thus it will be seen that moral values and cultural implications are brought out by the composition of the articles we use daily. For example a house built of wood and bamboo and thatching is less violent than a house built on a steel frame with cement and reinforced concrete.

Gandhian ideology does not limit violence to the butcher and untruth to the jail-bird-a hardened criminal. Similarly a wooden bullock cart conduces towards non-violence while the motor lorry is conducive to exploitation and violence, as in the latter case, apart from the vehicle, the motive power also is derived from limited supply resources.

The modern world wars have largely centred round the right to possess or control natural resources, mainly petrol. Greed, jealousy and hate have been inculcated into the people so that Transjordonia, Iraq and Borneo may be controlled by one section or the other of the world's industrialized population.

A textile mill run on crude oil, definitely belongs to the reservoir economy, which, as we have seen, will lead to violence; while khadi, spun on wooden instruments and woven on wooden looms, is conducive of a greater degree of non-violence. It would give work to the carpenter who makes the instrument, brings wages to the spinner, and the one who weaves. Thus as an instrument for distributing wealth, it is much more efficient than textile mills.

Incidentally the adoption of the current economy leads to a better distribution of wealth. Work is like the ration cards issued on the existing supply of food. Hence as long as work in a non-violent economy is determined by such consideration, the larger will be the number of people who will find work, and so greater will be the distribution of the available supplies of consumer goods. Accumulation of wealth, restricts use of consumer goods available.

Our effort should also be to distribute goods as we produce them. If we follow the principle of the Soviets of producing by concentrated method, and then distributing it rationally, it can only be done by violence again. Regimented life spells a good deal of violence. In a non-violent society both production and distribution should become a part of the processes of production and consumption. Hence, the methods advocated by Gandhiji, while they are based on self-sufficiency, indicate also the methods that are to be

adopted. Self-sufficiency may lead to non-violence only if the methods are suited to obtain more even consumption and distribution. Regional self-sufficiency, based on centralized methods of production, have resulted in the past on great inequalities and violence in the process of distribution.

The cry for industrialization is largely based on the desire to produce more and more irrespective of social and moral considerations. The result is that in spite of greater production the world knows no peace.

Our production must not be for a competitive market but by a rational well-determined plan, should aim at supplying the needs of the people, while at the same time giving them the where-with-all to make their demand effective

This does not mean that all reservoir resources are taboo. The significance is merely one of priorities. We cannot go on using methods which destroy ultimately the very goal that we are pursuing. Our effort should be to increase the happiness and well--being of the people.

Reservoir Resources

Nature, in her abundance, has supplied us with a large amount of materials which are in store. We have to use these with considerable care so that we do not exhaust the supply in a limited time.

Such reservoir resources should not be handed over to private enterprise for personal gain, but utilized for the benefit of the public in general, just as we have normal food to supply materials for the growth of the body, for the replacement of the wastage and to supply energy, and yet use certain materials that may be poison

in themselves as medicines. The latter are used in limited quantities, in well determined portions, according to the orders of a qualified expert. In the same way, though we hold that a general exploitation of mineral resources may lead to violence, yet under certain reservations we may take advantage of it for the welfare of mankind. While we do so, it is essential for us to be extremely cautious about the dangers that may follow a too greedy use of these.

As far as possible, as we have indicated above, a good deal of our daily needs must be met by using articles of current economy, such as products of agriculture, forest resources and animal husbandry. These articles can be increased or decreased according to human will and effort. Therefore, in a sense, these may be said to be inexhaustible. Hence, it will not lead to a great deal of violence in attempting to get control over them, Life itself might become simpler because the need itself is restricted by considerations of self-sufficiency. And still more so because of the restricted use of minerals and more generous use of articles which could be produced by man.

References for further reading.

Economy of Permanence-Part II-P. P. 37 to 51.
Europe through Gandhian Eyes-P. P. 1 to 29.

CHAPTER VI

COMMERCE AND EXCHANGE

In an economy of the kind we envisage the volume of commerce and trade will necessarily be restricted. Commodities will exchange with commodities and the part that money would play will be largely confined to acting as a means of exchange. A self-sufficient economy also will find the need for a certain amount of trade, but such trade will be limited to the exchange of surplus production. The villages, which form regional groups, will produce according to plan things that they require in needed proportions.

Agricultural production will be planned round a balanced diet. The number of people in the self-sufficient region being known, the amount of commodities of different kinds required to supply the needs of the local people can easily be calculated. If the region has a population, say, of 10, 000 persons, then we can calculate how much cereals, pulses, oil seeds, fruits and vegetables will be needed to meet the requirements of the balanced diet for these people. Along with these we shall have to provide for the upkeep of draught and milch cattle and their feed. In addition to these, cotton may have to be grown to meet the requirements of clothing. These calculations will be comparatively simple if statistics for previous years for the crops raised were available.

Multi-purpose Societies.

Farmers, who produce these articles, will bring their productions to a Multi-purpose Society. This Society will

grade the commodities, sort them out according to quality and store them.

Where necessary, the Society will arrange for the commodities being processed. It will employ local labour to get its paddy husked, or wheat or jowar ground. It may give out the oil seeds to local *telis* and stock the oil expressed. Similarly, it will give out the cotton and get back spun yarn and arrange for the weaving of such yarn, of course, all by local people.

The farmers will exchange other commodities required by them against their production. The artisans will get their wages also in kind. Thus a good deal of the local supply and consumption will proceed under barter economy.

Defects of Money

The spread of money economy has brought in its trail a great deal of maladjustments. Exchange in money does not report true values. It is a measure of ratios between different products. But it is utterly incapable of recording subjective values. Therefore, as an instrument of exchange it is defective and allows of the exploitation of the weak by the strong. For instance a milk-man may sell his milk for money and with that money he may buy tea for his children. Of course, the quantities given and obtained will differ, and we can see that the values cannot possibly equate. Supposing he sold one pound of milk and got three gallons of tea. Nutritionally speaking, we may say that the milk-man has been duped completely. Whatever satisfaction tea may bring, it can never be a substitute for milk. This is especially so in regard to children, whose bodies have to grow and be nourished so as to maintain good health. When money is used thus, it becomes a source of exploitation.

We had already stated that exploitation at any point in the industrial sector impinges ultimately on the agricultural sector. When a mill labourer is paid say Rs. 100/— a month, he spends the bulk of his income on food and clothing. The former is necessarily an agricultural product. The higher the price he can afford to pay, the greater is the inducement for the agriculturist to part with his production. Just as for a high price, the milk-man would be prepared to snatch the milk from the calf and from his children to sell it for money, similarly, the farmer, not understanding the nutritional value, will sell away his products for money, leaving himself and his family next to nothing to exist on. Hence it becomes imperative that the use of money should be zealously guarded so that the toiler gets his due.

We do not eschew money altogether. Our purpose should be to use money as a means of exchange purely, and not as an instrument of exploitation. The exchange afforded by the intervention of the Multi-purpose Society will only restrain such exploitation and enable the producer to get his due. Any surpluses produced in the village can well be transferred for goods from other regions. These surplus exchanges between the different regions could be with the help of money. This exchange in surplus can well lead to specialization and better utilization of land.

Trade in Surplus

An extension of this exchange in surpluses will come about in foreign trade. Whatever trade takes place between nations beyond political barriers, such trade should be primarily in luxury goods and surpluses. International trade, when it touches primary needs or raw materials, often develops violence, and ends in one country controlling the economic life of the other, either through political imperialism or economic

dictatorship. Such situations ultimately lead to violence, and therefore, our advocacy of self-sufficiency gains greater empahsis in international matters. This need to restrict our foreign trade to pre-determined surpluses has been underlined by the last two world wars. The amount of violence, greed and hatred, that was set afoot by the last two wars, has set back progress of mankind by several centuries. Unless we approach this subject in a detached way so as to deal with it objectively, international commerce and trade will be bound to bring conflicts between the nations, which will prove disastrous to the interests of everybody.

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"*Why the Village Movement ?*" — P. P. 113 to 125.

"*An Overall Plan for Rural Development*" — P. P. 1 to 77

"*Currency Inflation — Its Cause and Cure*" — P. P. 1 to 43.

CHAPTER VII

PRODUCTION

Priorities

When an economy is directed by considerations of the welfare of consumers, and is not driven by the vagaries of money market, production itself will have to proceed on a definite plan. There will be a graded list of priorities for the various types of consumer goods. In such an order the primary needs of food, clothing, shelter, and other daily requirements, will receive top priority. Whatever the pressing needs of commerce and trade interests in their own welfare may be, people's requirements will receive first attention.

Because of there being a greater chance of a large percentage of profit in luxury goods, industrialists are often drawn away towards the production of such articles inspite of a crying need for prime necessities. Similarly, following on the requirements of the industrialists and being assured of a ready market, farmers also produce raw materials for such luxury articles. For instance, rice lands may be turned into coconut groves for producing oil for soap making. The profit on soap is definitely greater than any that paddy could bring. Similarly, virginia tobacco cultivation may oust the cultivation of millets etc., which feed the masses, as the sale of tobacco will bring greater returns to the grower. These considerations push up productions in luxury section, while it may lead to considerable deficits in providing the primary needs of the people. A proper plan to suit the requirements will have to be first laid down to guarantee that production follows definite lines to meet the needs of the people.

Planned Agriculture

As we have already pointed out, an agricultural production plan should follow the requirements of a balanced diet and that of a reasonable standard of living. If this is strictly carried out and only surplus lands are used for the production of luxury raw materials, there need be no fear of famines. At the moment our country is facing danger of a severe famine because of the haphazard way in which production takes place.

Methods

If our method of production is to assure the welfare of the people, it should not merely produce the articles they require, but while doing so it should also lead to the realization of the Gandhian ideals of non-violence and truth. Hence, it is necessary for us to take care that the methods employed lead to a better distribution of wealth while at the same time allowing of the full development of the personality of the worker. To do this it is necessary that the method of production should be such as to give full scope for the employment of the ingenuity, imagination, artistic taste, business ability and skill of the worker. It will not be possible to do this by a large and extensive use of machinery. Centralized methods of production concentrate power in the hands of a few, and so called "division of labour" cuts across the possibility of any individual worker exercising his will. Centralization has as its base regimentation, and a great deal of regimentation stamps out personality. Hence, as far as possible in the production of consumer goods, decentralized methods should be pursued.

Decentralization in consumer goods may, to a certain extent, retard the speed of production. But, taking the balance of advantages, it would be best for us to adopt

this method as it will ultimately develop a type of citizen who will form the basis of a true democracy. Factory labourers are accustomed to carry out the orders of a single boss without thinking or reasoning. This is not conducive to the raising of a stalwart citizenship, which a true democracy demands.

Centralization in industries caters for centralization of authority in all spheres of life, including politics. Centralization in politics spells dictatorship. It is not by any chance that highly industrialized countries, like the United States and United Kingdom, had to turn themselves into practical dictatorships when wars broke out. Any system of Government, that cannot stand the strain when difficulties arise, cannot claim to be efficient. When the global wars were precipitated, all the industrialized countries found that their economic organization broke down, and they had to reorganize themselves under a single authority in each country. This was the case not only in the United Kingdom and the United States, which claim to be democracies, but also in Italy, Germany, and Russia, which held themselves out as socialised countries, of course, of differing complexions. Roosevelt, Churchill, Mussolini, Hitler and Stalin all belong to the same family of dictators. Hence, we may say that true democracy demands decentralization in consumption goods, to create citizens who will be prepared to take up the responsibility at a time of strain.

Non-violent economy will naturally be a decentralized one, because, centralization is bound to demand the curbing of individual's right to a great extent. This will ultimately lead to seeking an outlet for the bottled-up faculties. Such state of affairs, in due time, will break out either in a revolution or some form of revolt from the suppressed classes.

Exploitation

Production directed by money will press down exploitation to the agricultural sector. This exploitation may not necessarily be represented on the financial side. The agriculturist is generally at one end of production. He has to bear the brunt from the industrial sector. Higher the wages in the industrial sector, greater will be the inducement for him to part with his goods in return for money, though his needs may remain unsatisfied. For instance, higher the price we may offer for milk, the less will be the quantity that the milkman will retain out of his production for his own family use. It will be no argument to say that he gets more money, with which he can buy other articles. Milk is an article of nutrition best suited to children. Gallons of tea cannot be a substitute for a pound of milk. Therefore, by the bait of money, the farmer is being steadily impoverished in the quality of his satisfactions. This latter is really true poverty not represented by or accounted for through money economy. Therefore, production must not follow what is called "effective demand" created by money. As we have pointed out, production should follow rational plans laid out on the basis of human needs, and not by commercial considerations. Commerce can come in only where there is a surplus left after meeting the needs of the producer.

Centralized Production

Though we have emphasised decentralization as a general means of production, yet, we realize that a great many commodities needed by the present day society, require centralized means of production. Some conveniences are mono-

polies by nature. Some are public utility services. some others are key industries. All of these can best be done by centralized institutions.

It is not possible to run railways, produce electricity, supply water and produce instruments like sewing machines, bi-cycles or typewriters through cottage industries. Although a compromise is generally an evil, yet under certain circum- stances we have to accept a certain amount of violence as a necessary evil. Even in ordinary diet, while a staple food will consist of cereals, vegetables, fruits etc., in a generous amount in a varied diet, yet we do take certain poisons at times. When a person is unconscious he may be administered a doze of brandy, though we would stoutly oppose all use of alcho- holic drink as beverages. Similarly, in case of heart attacks a doctor may administer a deadly poison like strychanine. But these poisons are definitely recognised as evils, and, we use them in extreme cases under expert supervision and strict control. Nobody would think of making '*laddus*' of quinine just because medical men prescribe quinine in case of mala- rial fevers. Though quinine may not be a staple food yet its use is not banned.

Similarly also, because of our great limitations, we are unable to organize a perfectly non-violent and truthful so- ciety. Society itself means a certain amount of control and regulation, and thereby necessitates certain amount of regi- mentation and the minimum of violence. In the economic sphere also we do contemplate the use of certain ways, which, though they may not be the ideal, yet, become necessary, be- cause of the variety of individuals composing society. Hence it is, that we have to find a place for centralized industries for certain goods. But we must be perfectly clear that these

will be tolerated only under state control and worked on a service economy. In such centralized industries, therefore, there can be no private enterprise worked on a profit motive.

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Gandhian Economic Thought—P. P. 45 to 61.

CHAPTER VIII

CONSUMPTION

Artificial Wants

Under the present economic set up consumption follows creation of artificial wants by false propaganda, largely buttressed with attractive but meaningless advertisements. All manner of goods are being sold, which bring no real benefit to the consumer. High pressure salesmanship is impressed into service to sell unwanted goods, We often find, on cold mornings in slums, where children run about with hardly any clothing on them, ice-cream cones being sold to these ill-nourished children. The cones themselves are nothing but sweetened coloured water, frozen and scented, brought in thermos-flasks and displayed to the children. The children, in their turn, are attracted by the appearance and press their parents to part with a much needed half anna or one anna for this coloured water. From a nutritional point of view, these cones have no value at all, and the parents would be better advised to spend their money in more nutritious foods. But the pressure of salesmanship drives them to satisfy their children's desires even when they can hardly afford to satisfy such fanciful needs of their children.

This is not the case with children alone. A look at the show-cases in our bazars will convince anybody that a large percentage of them could well be done away with, without interfering with the welfare of the people. Things that are needs in a country like America, may be unwanted luxuries in our country. People are fast acquiring taste for artificial wants. Such should find no place in a country facing famine,

Standards of Living

Under false claims of "raising the standard of living" all manner of agencies have conspired together to make a draft on the financial resources of the unwary citizens. Real "high standard of living" does not consist of the multiplicity of wants created by outside pressure. Such a standard, which includes a regular string of unnecessary goods, may be termed "a complex standard". "High standard of living" should be able to stand the test of reason Where peopal are living on gruel, a well balanced diet will be, in comparison, a high standard. Our standards need not be "complex" but they can still be simplified and yet we can have a high standard. These notions of "high" and "low" may have psychological effects but have no bearing on realities.

Patterns of Consumption

The pattern of consumption should follow on a preconceived plan of a mode of life based on non-violence and truth. Such a plan will not tolerate unnecessarily heavy demands on human effort and natural resources for producing goods which are not essentials for the development of the personality of the citizens. The pattern of consumption will naturally have its influence on production. When consumption follows a rational plan it would also have a moral background. However attractive an article may be, consideration of moral values will deter us from using it if such articles were made under conditions of production which are inhuman. For instance, if cocoa were produced under indentured labour conditions and tinned by sweated labour, we would consider it immoral to use such cocoa. Similarly as we stated above, of virginia tobacco were grown to the exclusion of millets, which may lead to shortage of food, it will be an anti-social act to encourage such production by consuming the products

of such organizations. In this manner the consumption would be shaped on the basis of moral values which we hold sacred.

Consideration

Consumption should not be governed purely by money considerations. Using an article just because it is cheap discloses an utter lack of social and moral sense, though, to-day it may represent the general run of things. Our social order is one that should be based on moral and spiritual considerations. Man is distinguished from the dumb-animals by his sense of discretion and his sensitiveness to moral and spiritual demands. Ignoring such considerations and being moved purely by money values, will bring us to a level of the brute beasts.

When our consumption is allowed to be determined by money, there is no dignity attached to human life. We are only glorified animals under such conditions. No society functioning thus can lay claim to civilization or advance. Civilization is a mark that distinguishes man from beast in so far as man functions as a social being. Social sense includes moral and spiritual considerations. Hence, if our daily life is to single us out as creatures with a spark of divinity in us, our daily life should disclose a basis of morality.

References for further reading.

"*Why the Village Movement ?*"-P. P. 66 to 93.

"*Women and Village Industries*"-P. P. 1 to 13.

CHAPTER IX

DISTRIBUTION.

In an integrated homogenous society distribution should not come in as a separate function. Distribution should follow production and consumption as a shadow follows a person. No system of production that calls for a separate function to distribute wealth can remain free from violence. A producer should create his right to the products available by the mere fact of his working. By his work he gets, as it were, a ration card on the quantities available. He can have his pick according to his pattern of consumption. From this point of view a self-sufficient economy gives us the maximum scope for equitable distribution. At the best self-sufficient person produces all he needs and thus consumes everything he produces. This is cent per cent distribution.

Loss in Values

It is not always so. A producer often produces more than he needs of certain commodities and less than his needs in certain others. Therefore an equitable distribution will call for an adequate medium of exchange which will report true values. In the process of transfer, if there is any loss in commodities, one way or the other, it results in maldistribution of value. If the producer gets less than what his contribution to society calls for, he is a loser. On the other hand, if he extracts in consumption more than his equivalent of production, he is an exploiter. If there is equity and justice in our social order, the effort put in the production of articles used in consumption must equal the efforts put in by the person's contributions to the total stock available.

This cannot be ensured under money economy as there are far too many loop-holes by which the exploiter can benefit himself. At the same time, an exchange of commodities against commodities also presents great difficulties. Therefore, it becomes necessary for us to find a way by which we may equalise the benefits received by the individual with the benefits conferred on the individual by society. This is done by a kind of mixed economy of exchange with the combination of money and barter. At the best, we can only minimise the evils that may crop up by maldistribution. In an economic order, claiming to practice non-violence and truth, there can be no scope for exploitation.

To enable us to restrict exploitation, our system of production has to be in a large measure self-sufficing. When a spinner spins for himself, he cannot be exploiting anybody else. But when a textile mill owner spins for thousands of people with the aid of hundreds of labourers, there are infinite ways and means of benefiting oneself at the cost of others. Decentralized methods of production give us a way of producing wealth with as near equitable distribution as we can get humanly. Therefore, in the scheme of production we have to follow decentralization in consumption of goods as we have already seen under production.

References for further reading.

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"Public Finance and our Poverty."-P. P. 1 to 71.

CHAPTER X

INTERNATIONAL CONFLICT.

At the very start we had stated that the Gandhian Economy aims at introducing non-violence and truth into our every day life, and that this can only be done by building our pattein of existence in a way that will exclude exploitation and introduce a large measure of justice and equity in our dealings with our fellow-men. To ensure this, we had argued that self-sufficiency, with a comparatively simple living based on actual needs of life, would be conducive to the attainment of this end.

This scheme of things will apply not only to our own country but should be followed by other countries alos if we aim at maintaining international peace.

Causes of Conflict in the Past

In the past there had been wars, but the complexion of those wars was different. Chengiskhan, Alexander, Nadir Shah, Napoleon etc., were not spear heads of any particular type of economy. But they were motivated only by personal ambition, avarice, vengeance etc. Their campaigns were conducted with the help of men, who were not patriots, but largely marauders, gangsters and outlaws of society. These were gathered together and their armies were formed.

But, at the present time, our international holocausts are the results of economic organizations and systems which prevailed in different countries. Wars have become an indispensable integral part of national life, if such economic orders are to persist.

Economic Causes.

Production takes place in one part, with raw materials gathered from the four corners of the earth, and the products are marketed in other countries. This involves crossing of political barriers, controlling of markets and developing demand for the commodities. Naturally, such methods cannot be worked out without violence, as at every stage it calls for unified controls, politically and economically. Controls over other nations can only be exercised by enforcing one's will on others. Often times these demands will call for force. Under this order, therefore, we are under a constant danger of ebullition.

Generally speaking, the more powerful nations control the life of the weaker ones. They also set a model of life which is considered the acme of existence.

The smaller nations and the weaker ones are dubbed "undeveloped countries" and the powerful ones seek to "civilize" them. The weaker ones exist under constant fear of being crushed and so align themselves with one or the other of the powerful groups.

Distortion of Cultural Values.

The citizens themselves are fed on propaganda so as to enlist their patriotism in favour of the pattern of life, that particular group supports. Such propaganda often distorts moral and spiritual values.

What is considered "murder" under great provocation, is considered an act of patriotism when done in a large scale and in cold blood. National killing is honoured by instituting memorials to the greatest killers. And such are given public status for their acts by conferment of titles etc.,

Hence, we see that the ancient type of wars were temporary and initiated by individuals. The effect of such

wars were local. While, our present wars are based upon nation-wide creation of hatred, and systematic teaching of murder even at the best of educational institutions. It distorts culture and dehumanises man. As a rule, the man in the street does not understand the intricacies of international politics and is easily led away by what appears in a daily newspaper. The interested parties, control the policy of these newspapers and carry out their nefarious purposes by invidious ways. Even education is distorted by a wrong reading of history and teaching economics to suit their purpose.

The Way Out.

It is because of these ways of enforcing our economic order, which is not founded on natural requirempnts and methods, we find the world is plunged in considerable violence from time to time If we are to avoid such disasters and find a way of steady progress we have to organize the world in the economic sector in some such way as we have indicated above, Only such drastic and revolutionary change will lead us to peace, in the world at large and introdnce goodwill amongst men and end conflict. With wars about, as a regular feature of human life, there is more destruction than production, and will, therefore, lead in the end to annihilation of humanity and civilization, if steps are not taken immediately to set our daily life in proper lines.

References for further reading.

"*Economy of Permanence.*"-Part II . P. P. 37 to 45.
"*Why the Village Movement* ?"-P.P.82 to 93 and 187 to 198
"*Peace and Prosperity*"-P. P. 1 to 56.
"*Blood Money*"-P. P. 1 to 42.
Banishing War"-P. P. 1 to 24.
Gandhian Economic Thought 62–72.

BIBLIOGRAPHY.

Selections from Gandhiji's writings.

"Non-violence in Peace and War. 2 volumes.

"Cent Per Cent Swadeshi"

"Hind Swaraj"

"Constructive Programme - Its Meaning and Place"

"Food Shortage and Agriculture"

"For Pacifists."

"Economics of Khadi."

"Diet and Diet Reform."

(These books are available from the Navajivan Karyalaya Ahmedabad)

THE ALL INDIA VILLAGE INDUSTRIES ASSOCIATION

MAGANVADI, WARDHA, M. P.

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4. SURVEY

* **C. P. Government Industrial Survey Committee Report**
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A Plan for the Economic Development of the N. W. F. Province, pp. 36
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Guide to Maganvadi (E)(H) 0- 3-0 0-1-0
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6. MISCELLANEOUS

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